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THE CHRONICLE

OF THE

London Missionary Society.

I.—MAP OF BRITISH GUIANA.

THE London Missionary Society has now twenty churches, with nearly 3000 members, in the province of British Guiana. Their growth and history were described in our APRIL CHRONICLE. We now add a map of the province, showing all the stations and out-stations of the Mission. BRITISH GUIANA is an English colony on the northern shore of South America. It has a length of 280 miles, and extends about 300 miles inland. But the interior consists of vast mountains and dense forests of great beauty, filled with wild creatures, and the cultivated territory is confined to a narrow strip, about twenty miles wide, along the sea coast. This strip of land is rich and fertile; but it is very low and swampy, and drainage is difficult. The sugar-cane is the principal plant grown; but timber, shingles, several oils, and arrowroot are also raised and exported in large quantities. The country is rich in vegetables and fruits. GUIANA is divided into the three counties of ESSEQUIBO, DEMERARA, and BERBICE, named from the rivers which run through them. The Essequibo is a very broad stream, and is navigable for fifty miles as far as the rapids. At the mouth are several large islands, with a considerable population, and sugar estates. On the Berbice River was discovered the Victoria lily, the flower of which is as large as a man's head, and its leaves five feet across. The River Corentyn separates the English colony from Dutch Guiana. The population consists of many races, and numbers in all 155,000 persons; of these 100,000 belong to the negro and mixed race, 25,000 are Coolies from India, 3000 are Chinese emigrants, and 2000 are Europeans. The colony contains 7000 Indians, amongst whom the Society has a Mission.

II.—THE “JOHN WILLIAMS.”

1. SOME days ago the Directors of the London Missionary Society received intelligence that their missionary ship had been wrecked on Savage Island. The news came through the family of Captain OUGHTON, of the ship *Nimrod*, who wrote to his friends from Valparaiso, whither he had come from the South Pacific for repairs. Another report to the same effect has arrived from New York *via* San Francisco and Tahiti; but no particulars are given. This report was posted at Lloyd's. In his letter of the 2nd of April, after describing some bad weather, in which his own ship had sprung a leak, Captain OUGHTON says:—“We saw a canoe putting off to us, showing a letter in their hands. We brought to and took the letter, and it was from the Rev. Mr. LAWES, of Savage Island, to inform us that the missionary ship *John Williams* was wrecked, and that all were saved, and that the missionaries and their wives were staying at his (Mr. LAWES'S) house.” He (the Captain) also adds that he could see the wreck about two miles off from his ship. These details being so circumstantial, the Directors cannot but fear that there must be some truth in the story. And, knowing how greatly several missionaries in the Eastern Pacific must be inconvenienced in case of any such accident to the ship, they have already adopted measures for securing them supplies. Full information is anxiously looked for by the next Panama and Australian mails.

2. The missionaries in Samoa, having heard a report—quite an erroneous one,—that the ship was not to visit the out-stations of the Mission in the Lagoon and other islands, have recently forwarded to the Board a very clear and distinct statement of the great value of the ship in executing that particular work. While some are asking the question, Whether a missionary ship is now specially needed at all, it is useful to know in the clearest way the views held respecting it by the missionaries on the spot. And they state that, while the regular trading-vessels are quite sufficient to carry ordinary supplies to places like Samoa, those vessels are neither suitable in character nor readily obtainable for the far more important duty of visiting and extending the outlying Missions in the scattered groups of islands around and beyond.

1.—THE CASE STATED. SAMOAN MISSIONARIES. JANUARY 16TH, 1867.

“We can hardly believe that the Directors would listen to such a proposal as that referred to, from whatever quarter it might proceed; and yet the report is so circumstantial that we think it right now to address you, on the possibility of its being true, that you may have before you, as soon as possible, the views which we, in common with the other members of the Mission, entertain on the great importance of our having the services of the *John Williams* for

at least one annual visit to these intensely interesting out-stations, which are just emerging from heathenism. We have had a deputation appointed, and eight native agents selected, for several months back, as you would see by our minutes, for the very purpose of making the most of the time of the *John Williams* allotted to us for visiting the islands of Ellice's and other groups, and for which we considered we had a promise from the Directors in Dr. Tidman's letter, under date December 9th, 1865.

"We have considered the matter most carefully, and can see no valid reason to prevent the *John Williams* calling at those islands, at the very least *once a year*, leaving it open to us and Captain Williams to decide, as time may serve, whether to take them on the way to Sydney, or at some other part of the year. As these islands are so much frequented now by unprincipled traders from Sydney and elsewhere, we are all the more anxious to make every possible haste in occupying the ground more efficiently than we have yet been able to do. Rather than abandon, or even relax in the work to which we consider ourselves fully committed, and for which we have the cordial sanction of the Directors, under date December 9th, 1865, we would vote for the entire withdrawal of the vessel from visiting our Samoan group, and depend on trading vessels from Sydney for our supplies, that the three or four weeks which Captain Williams spends here, at least twice a year, may be devoted to what we consider ought to be the MAIN WORK of our missionary vessel, viz., the sustentation and advancement of the cause of Christ in those most difficult outposts of heathenism. Any kind of vessel can bring our supplies; but a *missionary* vessel, and a *missionary* captain, and crew too, we ought to have for our work in the out-stations."

2.—THE DANGER INCURRED. REV. A. MURRAY.

"What, therefore, is the new *John Williams* to do for about a third of her time, if she is not to visit the out-stations of the Samoan Mission? All that will be left for her to do will be to carry supplies to the different stations (a thing that can be done as well, and at less expense, by trading vessels); and visit the out-stations of the Tahitian and Rarotongan Missions.

"And surely that will be a very inadequate return for the money expended on her building, outfit, and support. Nor will it be possible, I should think, to keep up the interest of the friends of Missions in her if that is all she is to do. By far the

most important and interesting work for which she is required is just that from which report says she is to be debarred.

"As to danger, of course there is danger to be encountered; but where is there not danger in prosecuting such work as the exploration and evangelization of heathen lands? There is nothing very specially dangerous in the islands in question. Men of the world make no scruple in going amongst them in the pursuit of their comparatively low objects; and why should we, who have an infinitely higher object, shrink from danger in the prosecution of that object?"

3.—MERE TRADING VESSELS ARE UNSUITABLE. THE SAME.

"It may be objected that the risk in question is needless, inasmuch as the islands referred to can be visited in trading vessels at small expense. It is

true that two voyages have been made in such vessels; but it is also true that these voyages, though, by the blessing of God, they have proved eminently successful, have been made at no small self-denial, and they have been connected with risks, perhaps, of a more serious kind than dangerous navigation. Were it practicable or expedient to bring everything to light, it would be seen that they supply the strongest arguments why we should have a *Christian* ship, and a *Christian* captain, and, if possible, crew too, for the visitation of new islands and infant missions. And why (I cannot but ask) why should we be shut up to the painful necessity of voyaging in such vessels, when we have a ship of our own built for the express purpose, and sustained by the churches for the express purpose of doing the work in question?"

4.—THEY ARE NOT ALWAYS TO BE HAD. THE SAME.

"There is yet another thing which should be borne in mind connected with trading vessels. These vessels *only* go where they have business; so that in going in them we run the risk of having to go to places where we have no call to go, and so losing an indefinite amount of time; and of not being able to get to places where we have business, unless they can be induced to get out of the way to

accommodate us—a thing they will only do by being *paid* at an *extravagant rate*. Their stay, also, at the different places they visit, is, of course, regulated by their convenience. Hence, they may stay double or treble the time we require for our business; or they may not stay long enough to allow us to accomplish the objects of our visit."

III.—MISSIONS IN THE CAPE COLONY.

ON his return to Cape Town from a brief visit to England, the Directors requested their Treasurer, the Rev. W. THOMPSON, to visit all the missionary stations in the Cape Colony, both that he might make himself better acquainted with their condition, and convey to the missionaries and their flocks the assurance of the sympathy of the Board in their long-continued distress. Mr. Thompson spent the months of November and December last in executing this task, and travelled a distance of 1750 miles. On returning home he transmitted to the Board a voluminous journal, full of information and of wise suggestions as to the future conduct of these Missions. His views will materially aid the Directors in that re-settlement of the stations, especially of the Mission-farms, the "INSTITUTIONS" which has been for some time under consideration. He also forwarded to the Directors various documents and much information from the missionaries themselves. A few passages from his journal are selected for our readers.

1.—DISTRESSED CONDITION OF PACALTSDORP.

"Mr. and Mrs. Atkinson were well, but much discouraged. The people are very poor, and suffering many privations. The only fountain of fresh water

not brackish has been dry nearly two years. The severe drought had been broken, and a few weeks ago fine rains fell, which completely changed the appearance of the place from arid, burnt-up, and desert-like, to fresh and green. Our good brother had supplied some of the poorest of the people with seed; but such was their destitution that, improvidently, they had eaten it instead of putting it into the ground. Mr. and Mrs. Atkinson were very much tried and vexed; but I felt unable to help them, although very desirous of doing as I did at Zuurbrak.

“Mr. Atkinson mentioned a remarkable, and what, to the people, was a very disappointing and grievous circumstance. During the long severe drought the fish retired far from shore, both here and at Mossel Bay; and, as the inhabitants of Pacaltsdorp have no boats, and fish with lines only, they came day by day, and remained through the day, and were unsuccessful. When they most needed the ‘fruit of the sea,’ to compensate for the want of the fruit of the earth, it was not to be obtained. At a prayer meeting—they were held daily!—one of the friends read Hosea iv.; and great was the surprise of those present to learn that, during a period of judgment, the threatening was made, ‘Yea, the fishes of the sea also shall be taken away.’ It seemed as if the ‘Lord had a controversy with the inhabitants of the land,’ even with themselves.

“Sunday (4th November) was a wet, unpleasant day, and the congregation in the morning was rather small. This, however, was in part owing to the want of clothes. Mr. Atkinson preached in the morning, and administered the ordinance of the Lord’s Supper. In the afternoon the school was held as usual; the attendance had fallen considerably lower than it used to be, and there was less earnestness and religious feeling than formerly. There was a large attendance at church in the evening, when I addressed them through Mr. Atkinson.

“Our good brother Atkinson—self-denying and devoted in no ordinary degree—lamented the diminution of respect for the missionary from what was seen in former times; and that, among the young people, even of the families of the church members and deacons, there is little that is hopeful. It is long since any of their age and class gave themselves to the Lord and to His Church. This is the most discouraging aspect of the place.”

2.—CAN THESE INSTITUTIONS CONTINUE?

“Monday commenced with a very long and interesting conversation on Missionary Institutions. Mr. A. and myself read together the Government Blue Book on this subject, published in 1854, and of which I sent a copy to the Mission House. Our friend’s views are undergoing change, and he is now inclined to think that they must be given up. There is no advance; rather there is retrogression. One great defect is that the people are nearly all on a social level, and that is low. Persons of intelligence, energy, and capital are needed to reside among them; but where are such persons to be found, Christian colonists who are willing to undertake the risks of success, or to make a sacrifice of probable failure? If the missionary attempts to supply this want, he is charged with trading!

“The great difficulty which ever meets us is, not only to make the best of the present, which wise men seek to do, but to have regard to the future of the

people. The *permanence* of Missionary Institutions, if ever held, has long been given up by the far-seeing and earnest-minded. As civilization, good government, and Christian life advance in a community, Missionary Institutions cease to be necessary. And, as it appears to me they have in themselves the elements of decay, they become incapable of promoting the designs of their founders and supporters."

3.—PROSPERITY OF UITENHAGE.

"Being very desirous to employ my time to the greatest advantage, I went on Saturday to Uitenhage, and at half past five p.m. had the pleasure to find our friends Mr. and Mrs. Paterson at home and well.

"Sunday, 18th November, I preached, as is Mr. P.'s wont, to an English congregation in the early forenoon, and afterwards to the Native, Mr. Paterson afterwards giving the substance of my discourse to the latter in Dutch. The Sunday school in the afternoon was very interesting, not only from the number attending it, of different ages and both sexes, but from the variety of race and language. There were present, Kaffirs, Fingoes, Basutos, those of Hottentot and slave extraction, and a few English, a fine subject for a picture! This is a very important Mission.

"The Dutch Reformed minister being absent from home, Mr. P. occupied his pulpit in the evening, and I had the pleasure of hearing a sound, practical discourse in English, preached by one of our brethren in the Dutch Reformed Church! A worthy Dutch layman ministered to Mr. P.'s congregation. The friends of the Evangelical Alliance must rejoice at such interchange of religious courtesies. It was not, and is not, always thus.

"Next day Mr. P. and myself visited the Native Location. Allotments of ground, large enough for a house and small garden, a short distance from the town, have been made by the Municipality, for each of which the occupant pays half-a-crown a month *rent in advance*. They have, as it appeared to me, no security, and are simply tenants at will; and yet many of them have built good houses. This is instructive.

"There are two native chapels—one for Kaffirs, which, being at a distance, I did not visit; and the other for the Fingoes, which needs a good deal of repair, but there are no funds for the purpose. The people have contributed rush for thatching. I was sorry, but not surprised, to find that Malgas, a good and able man educated at Hankey some years ago, had felt obliged to give himself to secular pursuits for a livelihood, there being no salary for him. To his great credit be it mentioned he makes himself very useful, and labours very diligently for the advancement of Christ's kingdom. Thank God for what has been done, and is now doing, at Uitenhage. The labours of His servants have been richly blessed!"

4.—THE NATIVE PASTOR AT BLINKWATER, MR. VAN ROOYEN.

"Sunday, 2nd December, was one of the most interesting days I ever was favoured with. The services of the day commenced with a meeting for prayer at five p.m. This was followed by an English service at eleven a.m. My arrival having been made known to the English-speaking population in the neighbourhood, a considerable number of farmers and others were present. It was very gratifying to witness the esteem in which Mr. V. is held by our

countrymen, he being of Hottentot extraction. At the request of one of them, I baptized his child. After half an hour's rest Mr. V. preached in Dutch to an attentive and devout congregation.

"In the afternoon was held one of the most interesting and solemn services I ever witnessed. After a sermon in Dutch, which was interpreted into Kaffir, about twenty-five coloured people, chiefly Kaffirs and Fingoes, were baptized. Mr. Van Rooyen, trembling with emotion, was obliged to ask my assistance to celebrate the rite upon one half of the number. He was quite overcome by the solemnity of the occasion and the deep sobs of the people, and sat down. It was with no small difficulty that I was able to continue this affecting service. There was much truly genuine feeling, and all seemed to be under its influence. Was it thus in olden times?

"There was another rest for about an hour and a slight repast, when we again assembled in the chapel and partook of the Lord's Supper; and truly He made Himself known to us in the breaking of bread. At Mr. Van Rooyen's request, I presided at this ordinance. The people from the country then began to return to their homes; and it was a pleasing sight to watch them in groups, some in vehicles or on horseback, but chiefly on foot, wending their way to the homes they had left ere day began to dawn, or on the preceding evening. A few did not return until the following morning, all, apparently, by their happy countenances, grateful for the great things God had done for them. Another meeting for prayer among the people residing or remaining for the night on the station concluded the services of the day. The reflection came unbidden, 'What hath God wrought!'"

5.—AN AFRICAN STORM.

"On Monday at noon I left by post cart for Beaufort West. About ten o'clock at night, the broadest and most dangerous river beds having been crossed, and anticipating reaching our destination by two o'clock the following morning, a change was observed in the sky; soon there was distant thunder, which waxed louder and louder, accompanied by the most vivid lightning. We were going right into the storm at the rate of eight or nine miles an hour. The horses seemed at first terrified, as peal after peal broke over them, and the lightning flashes increased in intensity, and caused a momentary drawing up of the head. Happily the clouds burst, and rain, such as in the whole of my experience I had never seen, came down and deluged the plain. The driver was skilful, and knew, as he said, every inch of the road. Our fine team of horses, which before the storm were dangerously spirited, became tractable as the most gentle of God's creatures. We plodded on, the horses frequently up to their knees in water. An hour after midnight we drew up near a sprint, ordinarily an insignificant stream, but now swollen to a torrent so strong as to be quite impassable. And there we remained five hours waiting for the waters to subside. On arriving at Beaufort, to our great surprise we saw that there had been no rain in the immediate neighbourhood; but the inhabitants judged, from the heavy floods which came down, that there had been a terrific storm at no great distance. The 'good hand of my God being upon me for good,' I was preserved through it all; but the remembrance of that night will never be effaced."

IV.—TIEN-TSIN MISSION.

TIEN-TSIN is the port of Peking, and is situated on the little river Peiho, at a distance of eighty miles from that city. The native city is large, and contains 200,000 inhabitants. It is a place of great trade, and on the north bank of the river lie enormous heaps of Government salt, which is carried into the interior of the empire by the numerous junks and boats which are moored off the town. The Mission has two preaching chapels, well situated in the native city. It was commenced in 1861, and the present missionaries are the Rev. Messrs. Lees and Williamson.

1.—REMARKABLE OPENING OF A NEW MISSION. MR. WILLIAMSON. JAN. 26, 1867.

“You have doubtless heard ere this of the marvellous and striking work of grace that has commenced in connection with the labours of our Methodist brethren here, in the northern part of the neighbouring province of Shan-tung. This work began about twelve months ago, and has gone steadily forward ever since; and now they have churches in two different villages in that district, numbering towards a hundred members.

“Some time ago one of Mr. Edkins’s assistants returned to his native place, a village about a day’s journey beyond the Methodist stations, and commenced preaching the Gospel to his neighbours, whereupon a deep interest was created in the truth, and a request was forthwith made for Mr. Edkins to visit the place. He did so about three months ago, when he was much cheered and encouraged by finding a considerable number willing to become the followers of the Saviour. He on that occasion baptized in all nineteen persons: in the village of Tien-chia-tswang twelve adults and two children, and in a village about seven miles distant five adults. The name of the latter village is Mien-tswang-puh. Mr. Edkins, on returning, visited us at Tien-tsin, and related to us what things God had wrought, and told us of all the hopeful signs he had witnessed of the progress of the Gospel in that region. He also, on that occasion, expressed his desire that it should be worked from Tien-tsin rather than from Peking, seeing that he is now alone, and more especially as it lies nearer this place than the capital. It was accordingly arranged that we should take it up; and the following is an account of the visit which I have just made to the place:—

2.—RECEPTION AT HAN-CHIA-TSWANG. THE SAME,

“Mrs. Williamson and I left Tien-tsin on the morning of New Year’s Day, accompanied by a native preacher and a servant, in two carts; and after four days’ travelling we reached the village of Han-chia-tswang, one of the Methodist Mission stations, where we met with our friends Messrs. Hall and Hodge, who had preceded us on the journey a few days. We had no sooner arrived than we

were surrounded by a group of rejoicing believers, who declared to us their happiness at our arrival, and greeted us most affectionately. We took up our abode with one of the converts, a respectable and warm-hearted farmer, who placed at our disposal his guest rooms. This man has already suffered not a little persecution for the sake of Christ, but his faith has never wavered, and his zeal

has never flagged. A short time ago, while attending a market in the neighbourhood, he was set upon and shamefully maltreated by a number of men, as the introducer of foreigners and foreign doctrines into the district. In answer to a question put to him by Mr. Hall, if his faith was not shaken by the treatment which he received, he replied, 'No, I

count it an honour thus to suffer shame for His name.' And when speaking of the prospects of the Gospel in the district, he said, with an earnest and confident voice, 'It must spread—yes, it must spread. Let us firmly believe it, and earnestly work and pray for its accomplishment—"According to thy faith, be it unto thee."'

3. SERVICES WITH THE NEW CONVERTS, INCLUDING WOMEN.

"Sunday, January 6th, was a day to be remembered. In the forenoon we had service with the converts, and in the afternoon examined inquirers; and throughout the whole day, I think I can humbly say, we had the presence of the Master. He was present to heal and to bless. In all, we examined thirteen men, and the answers given by them were truly astonishing, considering the time and opportunities they had had of becoming acquainted with the Gospel. We can attribute it to nothing else than to the boundless grace and almighty power of the Divine Spirit. Some were mere youths, and some were men of hoary age, and all with one consent declared their faith in the Saviour, and their love for Him and His Gospel. It was altogether a most impressive scene; and this shall be counted amongst the most blessed Sabbaths of my life.

"On Tuesday we held an open-air service, at which a large number of the villagers assembled. At the same time, Mrs. Williamson, with Mrs. Hu, wife of one of the native preachers, who has been very useful here, as also at Tientsin, amongst the women, met the women in the chapel. This was a large and deeply-interesting service, and addresses were also delivered by Mr. Hall and one of the native assistants. Afterwards, in accordance with a request from the women of a neighbouring village, Mrs. W. and Mrs. Hu proceeded thither to visit them. They found many waiting to receive them, and had a most delightful meeting. May God in His mercy bless the seed thus sown, that the daughters of China also may soon enjoy the blessings of His Gospel.

4. VISIT TO TIEN-CHIA-TSWANG. THE SAME.

"On Wednesday Mr. Hall and I proceeded alone to Tien-chia-tswang. Before reaching this place we had hoped to find things in an encouraging state, and our faith was strong in the thought that we should witness some striking display of God's grace and power in Tien-chia-tswang, as in the other places we had visited. And we found it according to our faith.

"After having rested awhile we were conducted to the chapel, a large and commodious place prepared for the

purpose, which we found filled to overflowing with men, women, and children, promiscuously assembled, waiting for us. It is a most gratifying feature in this movement that women, as well as men, are found attending the services, and that they seem, in great measure, devoid of the prejudice which as a rule prevails throughout China, and which has been the source of painful regret to missionaries from the first.

"*Thursday.*—To-day we held two

most interesting services; one in the forenoon, at which we baptized five persons—two men and three women; and one in the evening, which, as on the previous day, was crowded to excess with an eager and listening assemblage.

“*Friday.*—To-day Mr. Hall and I went to visit two villages, named respectively Yeu-whang-miau and Nieu-tswang-puh, about seven miles distant from Tien-chia-tswang, and about four miles distant from each other. From the former place a man had come to Chu-chia-tsai, the evening before we left, requesting Mr. Hall to visit the village, as there were several people there and in neighbouring villages interested in the truth and anxious to receive further instruc-

tion. On reaching the place we were very kindly received, and, after having had a short service, hoped to proceed on our way, but were constrained to stay a little longer and dine with the kind man who had invited us there.

“Although the request came to Mr. Hall to visit the place, and although the man who brought the message had been attending the preaching at Chu-chia-tsai, and was an inquirer there, Mr. Hall, seeing how much nearer it was to Tien-chia-tswang—being only seven miles, whereas the distance to Chu-chia-tsai is twenty miles—with his usual generosity proposed that we should take it up, and asked the man, and all who were interested in the Gospel there, to attend at Tien-chia-tswang.

5.—THE MISSIONARIES' VIEWS OF THIS WORK. THE SAME.

“The work here is altogether of a most encouraging and inviting kind, and demands our utmost attention. It is wide-spread and very general, extending to both sexes, and to persons of all ages. As a proof of the hold that the truth of the Gospel has already got upon the minds of the people, we were told that, a few days before our arrival, two families turned out their idols and idolatrous symbols, and burned them before the eyes of the villagers. Surely this fulfils the prediction of the prophet, ‘The idols He shall utterly abolish!’ We feel devoutly thankful to Almighty God for the protection afforded us, the favour shown us, and the measure of success awarded to us in our efforts to spread the knowledge of His name.

“We have not forgotten the important and wise counsel which you gave us when here, not to seek work away from Tien-tsin; but rather to concentrate our forces in this place for the present. But we have not sought this work; it has come up in the order of Divine Providence; and the finger of the Master seems clearly to point us in that direction. What shall we do? We have no doubt that the Directors will at once say, Go forward and occupy the field. To work these out-stations properly will considerably increase the annual expenditure of the Mission here; and we have felt some anxiety in being compelled to take them up, especially in view of the somewhat depressed state of the Society’s finances.”

6.—THE DIRECTORS' REPLY. LETTER FROM DR. MULLENS. JUNE 10, 1867.

“Mr. Williamson has sent us a very interesting letter describing his visit to the villages in which you have in so remarkable a way recently gathered converts. We are deeply interested in this movement, and desire to see it thoroughly prosper under the continued blessing and teaching of that Spirit from whom it

has sprung. It is this desire that leads the Board to utter to you both a few words of kind warning as to the mode in which you shall conduct and carry it on. According to past experience, the course to be taken about the new Christians would seem to be this. Frequent visits of English missionaries; despatch of native catechists; cart hire, mules, forage; expenses at inns; hire of a house or two; before long, building of a nice large chapel; appointment of one or two catechists on comfortable salaries; schoolroom and furniture, schoolmaster on salary; and so on. General result: a large annual bill to pay in London; conviction on the part of the new converts that English people are very rich, are their father and mother, and that they themselves need do and give NOTHING!

“Now we are persuaded that all this is a mistake. We cannot but think that the Lord who has begun a good work can carry it on; and that He can carry it on now as He did in the days of the Apostles. THEY had no Societies to draw upon, yet their churches grew; and we are anxious that you should try THEIR system with your new converts at Tien-chia-tswang. On the part of the Directors, therefore, I have to urge you not to make this new opening a ground of expense. We do not think it needful that either of you should go often to visit the converts. Put a good, trustworthy catechist among them. Why not ordain one of your two brethren, CHANG or SIANG, to the work? Let the converts give for their support all they can: you pay a small balance, and perhaps a small sum for travelling expenses. Let them worship in houses until they can put two or three houses together and form a chapel. TRY AND DO WITHOUT MONEY: let the movement grow among them from within, not from without. Commend them to the Lord ‘on whom they have believed,’ and let them go on their own way, under the guidance of a native brother whom you consider trustworthy. Try the system and let us know the result.”

V.—MISSION WORK IN THE MYSORE.

BANGALORE is the principal town of the Mysore province, and has been the seat of a Mission for many years. It includes the native town or pettah; the military cantonment, with an English regiment and English artillery; and the little fort. The native population in the town and cantonment amounts to about 140,000 people. Bangalore is the head-quarters of the Mysore Government, and has a large Government school. The Wesleyan Missionary Society has a strong Mission, with a valuable press. The London Mission has two native churches, Tamil and Canarese; a large English Institution, with three branch schools, containing 400 scholars; and a Theological class, with twelve students. An important feature in the Mission is the Canarese girls' day-schools, with their 177 girls, conducted by the Miss Anstey's. The missionaries at Bangalore are the Rev. Messrs. COLIN CAMPBELL, RICE, and WALTON, Miss ANSTEY, and Miss G. ANSTEY.

In December last Mr. Campbell undertook as usual a missionary tour among some country towns, and was accompanied by these ladies. Mr. Campbell's labours have been especially directed to the preaching of the Gospel in the Native tongue, and long service has made him thoroughly familiar with the religious views of the people. To one of these ladies we are indebted for a very interesting journal, from which the following extracts are taken:—

1.—DISCUSSIONS AT DEVANHULLY. MISS G. ANSTEY.

“In the evening we drove as far as Devanhully, a distance of nearly fourteen miles, and the next morning we went out into the pettah with Mr. Campbell. It was the Sabbath morning; but what a sad contrast to the Sabbath at home! No Sabbath quiet; all was bustle and confusion; no church bell inviting the people of the land to come and worship, or at least to hear the glad tidings of great joy; not even a Christian school-house in which we and the catechists might meet for prayer. And then the people, so dead and indifferent, or rather so bitterly hostile to the truth! In four different places did Mr. Campbell seek to obtain a quiet hearing, but failed; they would not listen, but took up all the time with vain disputes. After a vexatious morning, we returned home somewhat disappointed. In the evening, just at the time we were going into the pettah, two native gentlemen came to see us. In the course of conversation, one said that all nations have a sacred book or Bible of their own. Mr. Campbell admitted that most nations had a book which they called sacred, but the true Bible was that which had come from God. He then compared the true and false sacred books to true and false money, which must be tried or weighed to prove its real value. After this followed a long discussion in English upon the Hindoo and Christian religions, during which the young man, who knew English well, asserted boldly that Hindooism was a God-revealed religion; and although Mr. Campbell plainly showed that it was in truth a devilish invention to keep poor souls from Christ, since the temples are full of abominations, and the sacred Hindoo books full of vileness, he still tried to defend it. Oh! it was sad indeed to hear one who was evidently enlightened acting as the champion of this abominable worship, and upholding it as the religion God had taught. After a lengthened conversation of an hour and a half, they left us. May God graciously enlighten their darkness, and lead them into the true way!

2.—OPPORTUNITIES FOR NEW STATIONS AND SCHOOLS. THE SAME.

“Later in the evening we were gratified by a request to establish a girls’ school in the village. We hope to do so; but as our expenditure is already far in advance of our income, we trust our friends will try to help us by contributing of their substance to this part of the Lord’s work. The following morning we went upon the ramparts; from this place we had a fine view of the native town, with its flat roofs, its plantain and cocoa-nut trees. Afterwards we went to the Government school (it was holiday time), and, sitting in the verandah, had a long conversation with some of the influential men. Many difficulties and objections to the Bible, which evidently had their origin in English infidel books, were mooted, such as ‘Why God hardened Pharaoh’s heart?’ &c., and were answered. But it is grievous to see the land from which light alone should emanate, in some cases become the spot from which the black cloud of unbelief arises. Whilst in the verandah we sang some of the ‘songs of Zion,’ and the people, as usual, appeared to enjoy the music. In the evening we drove to Chikka Billapoor. This is a very large town, containing, some say, about 14,000 people. The Roman Catholics have a church there, and about four or five families have nominally joined them. There is also a

Government school; but no Christian Mission, no Christian school, not even a resident catechist. And if you ask why, we can only say that these large towns we cannot occupy, until the Christians of England come up with more vigour to the help of the Lord against the mighty. We should rejoice to see girls' and boys' schools established in each of the towns mentioned; but the want of money is a serious drawback. Oh, dear Christian mothers, will you give the bread of life so freely and lovingly to your own dear ones, and withhold it from the perishing children of India; and, by not giving the necessary funds, are you not causing us to withhold it? The monthly expense of educating a child in the day school is 1s. 6d., or less than £1 a year.

3.—THE STREET PREACHER. THE SAME.

“On our return home, we stopped for another day at Devanhully; and this time I tried to do what I could with the women. This, however, is for some reasons very difficult. We cannot get admission into the houses. Frequently there is no compound attached, and the street is the only place in which we can speak. This is all very well for a gentleman; but, for my own part, I can say it is at first trying to a lady; for, whilst we are speaking to two or three women who are standing outside their houses, a crowd will collect, and twenty, thirty, or forty people will gather round, and the lady is placed, almost unintentionally, in the position of a street preacher, with this difference—the congregation is principally composed of women. On one occasion, I sat down on the handle of an oil-mill, and began to converse with some women. A large number of people gathered and listened well for a time; then two men commenced to argue. I refused to speak with them, saying, ‘I will speak only to the women; if men wish to *hear*, they may listen; if they wish to *speak*, they must go to Mr. Campbell.’ This silenced them, and they went away. Another time I was asked if ‘I could speak with my God, since I could not see him.’ In order to illustrate the way in which God and His people have intercourse one with another, I told them the story of my call to Mission work, and how plainly God had said to me ‘Go in this thy might: have not I sent thee?’ They seemed struck with it, and did not discuss the subject again. In Yellahunka, at which we stopped on our return tour, we had some very interesting work, both morning and evening. I visited the village, and spoke to nice gatherings of women.

“At one time when I told a man that I had come to speak to the women, and that the men must not interrupt me, he answered, ‘I will be a woman then,’ and stood without making any further trouble. The women, too, seemed quite taken with the idea of having a missionary to themselves; and if men begin to interrupt or argue, the women now fight the battle, and insist on the lady being allowed to speak to them without interruption. I think a very large and interesting sphere of work will be found in this village-visiting, and earnestly do we pray that the Lord may abundantly bless these few and weak attempts to sow the seed, so that at last it may be said regarding many of these villages, ‘This soul was born there.’”

VI.—NOTES OF THE MONTH.

1. THE WALTHAMSTOW MISSION SCHOOL.—Two years and a half ago it was first suggested to enlarge this school, so as to obtain increased accommodation for the numbers of children who are constantly seeking admission, and for whom the arrangements were inconveniently crowded. The design grew as it advanced, and at length it was determined to purchase the whole property (which is now freehold), and to build a new wing. This project has been successfully accomplished. Good accommodation is provided for sixty children, and the new rooms are in full occupation. The cost has amounted to £4866, of which the Committee still need nearly £600.

2. YOUNG MEN'S MISSIONARY ASSOCIATION.—Under the idea that the services of young men have not been sufficiently enlisted on behalf of the Society, an effort has recently been made to bring its claims to their especial notice. On the invitation of the Rev. Messrs. Kennedy of Croydon and Arthur Hall of Tottenham, who have shown the deepest interest in the matter, and have acted in conjunction with the secretaries of the Society, about fifty young men, and others connected with houses of business in London, met at the Mission House on Thursday, June 20th. A very earnest spirit of attachment to the Society, and anxiety to advance its interests, was manifested by all present. An animated discussion was held on the best methods of engaging the services of young men in the cause, and the meeting adjourned for a week, in order that a complete plan of operations may be adopted and carried into effect.

3. FUNDS OF THE SOCIETY.—The Appeal presented in May to the friends of the Society continues to bear fruit in liberal gifts and expressions of hearty interest in the Society's work. Several old friends of the Society have contributed large donations, and others have added their names to the list of those who will subscribe £100 for a limited period.

4. RETURN OF MISSIONARIES.—During the last two months several valued brethren have arrived from abroad, brought home either by their own ill health or that of their families. The Rev. W. JONES, of Singrowlee, near Mirzapore, has been driven home by a severe attack of jungle fever, and arrived during the Public Meeting in Exeter Hall. The Rev. W. JOHNSON, of Calcutta, reached London on sick certificate on the 19th June. The Rev. S. JONES and family, from Coimbatore, after suffering very severe affliction in personal illness and the loss of three children, arrived on May 5th; and the Rev. W. WARDER and family from Demerara, June 3rd. The Rev. JAMES SCOTT, who has laboured for thirty-six years in the same province, arrived on Monday, May 27th. The Rev. A. LINDO, one of our Native pastors, also arrived from Jamaica in May.

5. THE PRAYING CHIEF.—“The Society must not be deterred from continuing their operations on these islands. We ought also at once to resume operations on NEW CALEDONIA. The people in several places are begging help from us. About two months ago I had a deputation from the Chief on the east side asking for Native teachers, if we could not send them missionaries. I have encouraged the Chief to hope that we should comply with his request. He left me saying, ‘I will keep PRAYING, PRAYING, PRAYING, till I get a teacher.’”—*Rev. S. Ella.*

VII.—COLLECTIONS AT THE ANNIVERSARY IN MAY.

ANNIVERSARY COLLECTIONS.

May, 1867.

	£	s.	d.
Surrey Chapel	53	17	9
Poultry Chapel	9	13	6
Exeter Hall	113	8	11
Westminster Chapel	52	6	0

JUVENILE MEETINGS.

Craven Hill Chapel	3	0	0
Kentish Town Chapel	2	16	11
Kingsland Congregational Ch.	5	4	2

MISSIONARY COMMUNION.

Union Chapel, Islington	13	15	1
Hanover Chapel, Peckham	10	10	0
Tottenham Court Road Chapel.	7	4	0
Wycliffe Chapel	7	4	6
Blackheath Congregational Ch.	5	9	2

COLLECTIONS, 12TH MAY.

As far as Reported.

Abney Chapel	13	6	0
Albany Road Chapel	3	16	0
Anerley	7	7	0
Bayswater, Craven Hill Chapel	35	6	3
Bedford Chapel	29	0	0
Belvedere	5	0	0
Bethnal Green	9	12	6
Bethnal Green, Park Chapel	3	3	0
Bishopsgate Chapel	28	1	8
Blackheath	46	17	11
Bromley, Middlesex	3	2	0
Buckingham Chapel.	6	10	0
Camberwell New Road	7	3	0
City Road Chapel	20	6	7
Clapham	106	5	1
Clapton	93	13	6
Clapton, Lower Chapel	17	5	2
Claremont Chapel	26	6	6
Colney Hatch	2	0	0
Craven Chapel	105	13	9
Croydon, South End	5	0	0
Deptford	10	12	3

	£	s.	d.
Dulwich, West Park Road Ch.	7	7	0
Ebenezer Chapel, Shadwell	5	8	3
Eccleston Chapel.	23	0	0
Eltham	34	3	6
Esher Street	5	7	4
Erith	6	12	0
Ditto, in Sunday School	0	10	0
Falcon Square Chapel	18	15	0
Finchley, East End	5	16	6
Finchley Common	20	0	0
Forest Gate	4	5	11
Forest Hill	10	12	0
Gravesend, Windmill Street Chapel	10	4	3
Great Berkhamstead	7	10	0
Greenwich, Maize Hill Chapel	10	0	0
Greenwich Road Chapel	5	7	1
Hackney, Old Gravel Pits	49	7	8
Hackney, Pownall Road Ch.	4	11	3
Hampstead Road, Tolmer's Square Chapel	19	0	0
Hare Court Chapel, Canonbury	78	1	3
Harley Street Chapel	11	0	0
Haverstock Chapel	44	3	1
Highgate	60	0	0
Holloway	19	14	3
Holloway, Junction Road Ch.	14	0	0
Holloway, Seven Sisters Road Chapel	6	6	0
Horbury Chapel	24	0	0
Hornsey, Park Chapel	44	12	2
Hounslow	5	3	6
Hoxton Academy Chapel	18	1	9
Islington Chapel	16	2	0
Islington, Union Chapel	70	11	8
Islington, Offord Road	18	3	1
Islington, Barnsbury Chapel	6	5	0
Islington, Arundel Square Ch.	19	5	6
Islington, River Street	9	7	0
Jamaica Row Chapel	9	0	0
Kennington, Carlisle Chapel	23	14	7
Kensington	36	10	6
Kentish Town	25	3	8
Kingsland	31	17	2
Kingston	8	8	6

	£	s.	d.		£	s.	d.
Lewisham, Union Chapel . . .	14	0	0	St. John's Wood, Greville Place			
Lewisham High Road . . .	32	4	5	Chapel	11	2	0
Loughborough Park Chapel,				Stepney	25	6	9
Brixton	12	10	0	Stepney, Burdett Road . . .	5	17	8
Lower Edmonton	1	13	0	Stoke Newington, Milton Road			
Marlborough Chapel	17	2	4	Chapel	5	15	6
Merton	6	15	0	Surbiton	14	18	0
Middleton Road Chapel	19	19	2	Sutherland Chapel	15	19	4
Mile End New Town	8	2	6	Sutton	9	14	1
Mile End Road Chapel	9	0	0	Sydenham	15	16	2
Mile End, Latimer Chapel . . .	1	17	9	Tabernacle	9	7	0
Mitcham	8	6	0	Tonbridge Chapel	6	12	5
Neckinger Road Chapel	3	0	0	Tottenham Court Road . . .	44	11	2
New College Chapel	21	17	2	Totteridge	15	0	0
Norwood, Lower	17	1	0	Union Chapel, Brixton Hill . .	9	9	3
Orange Street Chapel	7	0	0	Union Chapel, Horselydown . .	5	10	10
Peckham, Clifton Chapel	4	18	0	Walthamstow	16	2	9
Peckham, Hanover Chapel	21	6	5	Walthamstow, Wood Street . .	7	13	3
Pentonville Road Chapel	5	14	0	Walworth, York Street	17	15	1
Plaistow	8	5	6	Wandsworth	12	0	0
Poplar, Trinity Chapel	24	16	2	Wardour Chapel	8	6	0
Poultry Chapel	44	12	8	Weigh House Chapel	35	0	0
Richmond	14	0	0	Westminster Chapel	43	4	0
W. Youngman, Esq. (S.D.)	100	0	0	Woolwich, Rectory Place Chap.	12	0	3
Robert Street Chapel	10	11	6	Wycliffe Chapel	17	14	4
Southgate Road Chapel	13	9	0	York Road Chapel	23	5	0
Spa Fields	15	0	0				
St. John's Wood Chapel	10	15	0				

VIII.—ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following; viz. :—
 For Madagascar Mission :—To Young Ladies' Missionary Working Association, Surrey Chapel, for a Parcel of Clothing for Mrs. Pool: To Miss Aris, Croydon, for a Parcel of Clothing for Mr. Pool: To Cave House Boarding School, Uxbridge, for a Bell complete for the Children's Church: To Friends at the Poultry Chapel, for a Box containing a Magic Lantern and Slides, for Rev. J. Pearse: To Ladies of King Street Chapel, Dudley, for a Box of Clothing for Rev. C. Jukes: To Young People of Old Chapel, Oswestry, for a Box of useful articles for Rev. R. J. Hartley: To Friends at Crescent Chapel, Liverpool, for a Box of Clothing for Mr. Pool: To Ladies of Weybridge Independent Chapel, for a Parcel of Clothing.
 For Rev. J. P. Ashton, M.A., Calcutta :—To the Ladies' Auxiliary and Juvenile Association, Haverstock Chapel, for a Box of Clothing and useful articles: To the Young Ladies' Missionary Working Association and the Female Association, Surrey Chapel, for a Case of Work and useful articles.
 For Rev. J. H. Budden, Almorah :—To the Ladies of Kensington Chapel, for a Case of useful and fancy articles, value £89.

For Rev. T. E. Slater, Calcutta :—To Friends at Chase Side Chapel, Enfield, per Rev. H. S. Toms, for a Box of Clothing and useful articles.
 For Rev. J. Kennedy, Benares :—To the Ladies of Stepney Meeting, for a Case of useful and fancy articles, value £12.
 For Mrs. Corbold, Madras :—To Mrs. Kidd, Kensington, and Mrs. S. G. Kidd, Hull, for a Parcel of Clothing.
 For Mrs. Wilkinson, Quilon :—To Queen Square Chapel Juvenile Missionary Working Society, Brighton, for a Box of Clothing, value £20.
 For Travancore :—To Rev. S. Eldridge, Brixton, for a Parcel of Books for the Mission Seminary: To Rev. J. Abbs, Kirby Moorside, for a Parcel of Clothing for "Anna Dale," Pareychaley.
 For Rev. F. S. Turner, B.A., Hong-kong :—To Mrs. J. Robertson and Friends, Huntly, for a Box of useful articles. Taken out by Mr. Legge.
 For Rev. W. Ashton, Lekatlong :—To the Friends at Abbey Hill Chapel, Kenilworth, for a Box of Clothing.
 For Rev. J. Good, Graham's Town :—To the Middleton Road Chapel Juvenile Association, for a Parcel of Clothing.

Further acknowledgments unavoidably postponed.

IX.—CONTRIBUTIONS.

From 1st May to 14th June, 1867.

N. B.—The Contributions received from the 12th of April to the 1st of May will appear in detail in the Annual Report, which can be obtained at the Mission House.

LONDON.		Southgate Road Congregational Church. Contributions		Epsom. Contributions, per Rev. T. Lee	
G. Hadfield, Esq., M.P.	500 0 0	16	4 6	14	0 0
H. M. B.	50 0 0				
John Moser, Esq.	10 10 0				
J. Murdock, Esq. (L.S.)	10 10 0				
W. C. Gellibrand, Esq.	10 0 0				
Ditto, for Native Children	10 0 0				
Dr. J. R. Bennett	5 5 0				
Rev. Dr. Ferguson	5 0 0				
W. H. Ropes, Esq., and family, towards deficiency	5 0 0				
Mrs. F. Smith	5 0 0				
Ditto, for Chinese Boy	5 0 0				
Mr. F. Clark, for Native Boy, Thomas Clark	4 0 0				
W. S. Cuff, Esq., for Native Boy at Quilon	3 10 0				
Messrs. Parson and Woolacott	3 3 0				
A Friend	1 0 0				
J. Masters, Missionary Box	0 19 3				
A Working Man	0 14 2				
Mission House Box	0 9 4				
Mr. J. Insell	0 7 0				
W. H.	0 5 0				
Psalm II. S.	0 2 6				
A Working Man	0 0 6				
Albany Road Chapel, Cambridge. Contributions	4 5 0				
Clapton Congregational Church. Mrs. Satow	5 0 0				
Craven Chapel. Josiah Alexander, Esq.	10 0 0				
Craven Hill Congregational Church. On Account	9 9 3				
Eccleston Chapel. Auxiliary, on Account	1 0 0				
Hare Court Chapel. Canonbury, B., for Widows' Fund	1 0 0				
Hawley Road Chapel. Contributions	8 0 0				
Hoxton Academy Chapel. On Account	4 17 8				
Kingsland Congregational Church. Gentlemen's Branch	15 17 0				
Latimer Chapel. Contributions	5 2 7				
Maberley Chapel. Collected by Miss Heaps	4 3 0				
Mile End New Town Congregational Church. Contributions on Account	0 10 0				
Oaklands Chapel. Moiety of Collection	7 10 0				
Old Gravel Pit Chapel. T. Chatteris, Esq.	2 2 0				
Park Chapel, Camden Town. On Account	56 10 9				
Robert Street Chapel. Contributions on Account	1 3 0				
St. John's Wood Congregational Church. Contributions	17 5 8				
Union Chapel, Brixton Hill. Contributions	34 11 11				
Westminster Chapel. Auxiliary. Contributions on Account	143 11 9				
Wycklife Chapel. Contributions on Account	25 0				
COUNTRY.					
Basingstoke, London Street Chapel. Contributions	27 11 7				
J. O. Johnson, Esq., for Hope Town Chapel	0 10 0				
	23 1 7				
Bath. Vineyard's Chapel. Contributions	11 16 4				
Bedford. Howard Chapel. Contributions	8 15 4				
Berkhamstead. Mr. Martin	0 10 0				
A Lady	0 5 0				
Berley Heath. J. Tyrie, Esq.	5 7 0				
Birmingham. Legacy of the late Joseph Collins, Esq.	19 19 0				
Bishop's Waltham. Mrs. Booth, for Church at Madagascar, under direction of Mr. Pool	100 0 0				
Bradford. Walter Milligan, Esq., towards deficiency	100 0 0				
Bradford. Horton Lane Chapel. Ladies' Working Society, per Rev. Dr. Campbell	50 0 0				
Bristol. Auxiliary Society, on Account	97 0 11				
Bucklow Hill. Contributions	12 0 0				
Caversham Hill. Contributions	3 1 9				
Cheshunt. J. Halliwell, Esq., for Hope Town Chapel	0 10 0				
Deptford. Contributions, on Account	16 17 3				
Derby. A Friend	7 10 0				
Enfield. Baker Street Chapel, Contributions	9 16 3				
Essex. Auxiliary Society, on Account	59 13 11				
Exeter. Thankful	0 10 0				
Gloucester. Collected by Miss Stafford	2 0 0				
Great Marlow. Contributions	24 2 9				
Hadleigh. Contributions	99 13 0				
Hadleigh. B. Mason, Esq., towards deficiency	5 0 0				
Hammersmith. Albion Road Chapel. Contributions	16 8 6				
Hampstead. J. Harvey, Esq.	5 0 0				
Mr. Smith, for Hope Town Chapel	1 0 0				
Hendon. Congregational Church. Contributions	3 15 0				
Henley. Auxiliary Society. Contributions	40 0 0				
Highgate. Auxiliary. Contributions	18 10 0				
High Wycombe. Auxiliary, on Account	29 15 9				
Hopton. A Friend, per Rev. J. Cameron, for Mr. Hall's School, Madras	1 10 0				
Hornsey. Park Chapel. Contributions	44 12 2				
Huddersfield. Highfield Chapel. Proceeds of Bazaar	105 0 0				
Lancashire, West. Auxiliary Society, on Account	300 0 0				
Leicestershire. Auxiliary Society, on Account	200 0 0				
Leatherhead. Per Mrs. Billinghurst, for Schools at Beigam	2 0 0				
Lewisham. W. L. Harvey, Esq.	1 1 0				
Manchester and Salford. Auxiliary, on Account	1200 0 0				
Manchester. Mr. E. C. Stockton	0 15 0				
Marnhall and Stower Row. Contributions	6 0 0				

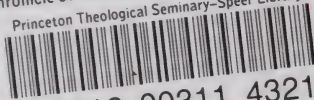
<i>Market Harborough.</i> For Special Mercies.....	5 0 0	<i>Uxbridge.</i> Two Ladies, for Hope Town Chapel	1 10 0	<i>Kirkwall.</i> A Friend.....	5 0 0
<i>Maldon.</i> Legacy of the late Mrs. Walford, of Reading ..	19 19 0	<i>Wakefield.</i> Auxiliary Society, on Account.....	15 16 0	<i>Orkney, Hurray.</i> Contributions	2 0 0
<i>Mitcham.</i> Auxiliary. Contributions.....	16 9 0	<i>Watford.</i> Mr. J. Walker, Jun,	1 0 0	<i>Rora-by-Mintlaw.</i> Mr. W. Sheran, for Chapel at Hackney, South Africa.....	5 0 0
<i>Nailsworth.</i> Forest Green Chapel. Contributions ...	5 0 2	<i>Wellington, Salop.</i> Miss Littleholes, towards deficiency	0 10 0	<i>Stirling.</i> T. H.....	0 10 0
<i>Newent.</i> J. Beach, Esq., Hillfields, Redmarley.....	52 0 0	<i>Wellington, Somerset.</i> Contributions, on Account.....	14 0 0	IRELAND.	
<i>Norwich.</i> Princes Street Chapel, for Widows' Fund	4 10 0	<i>Wincobank.</i> For Mr. Baylis, Neyoor	3 0 0	<i>Balluly.</i> Bequest of the late Mr. Ebenezer Martin	1 0 0
<i>Reading.</i> Mrs. Ratcliffe.....	7 7 0	<i>Woburn, Bucks.</i> Contributions	14 14 8	<i>Belfast.</i> Rev. Dr. McCosh...	10 0 0
<i>Richmond.</i> For Widows' Fund	5 0 0	<i>Woodbridge.</i> A Friend, per G. Shaw, for Widows' Fund	0 10 0	<i>Adelaide.</i> Neville Blyth, Esq.....	5 0 0
Wm. Youngman, Esq., Special donation	100 0 0	<i>Wiltshire.</i> R. W., towards the £1000 promised by Mr. Jupe.....	250 0 0	<i>Geneva.</i> Association of Ladies of the National Church, for Protestant Evangelical Missions, through Professor Munier, in aid of Missions in Bengal	38 18 8
<i>Rowell.</i> Contributions	15 0 0	<i>Yarmouth.</i> Auxiliary Society, on Account.....	12 5 0	<i>Jamaica.</i> Per Rev. A. Liudo	4 10 0
<i>Shropshire.</i> Contributions, per Rev. D. D. Evans.....	11 14 1	<i>York.</i> Central Auxiliary, on Account	50 0 0	<i>Norwalk, Ohio.</i> Rev. T. C. Cook.....	0 5 0
<i>Sheffield.</i> Auxiliary Society, on Account	50 0 0	WALES.			
<i>Sleaford.</i> Mr. Crook, for Hope Town Chapel	0 5 0	<i>Tipside, Cardigan.</i> D. M. J., an Old Friend to the Society	5 0 0	<i>New Zealand, Wangaun.</i> Mr. W. A. Earle.....	5 0 0
<i>Helpringham.</i> Collection, less Expenses.....	1 1 6	SCOTLAND.			
1 <i>l. 6s. 6d.</i>		<i>Berwick.</i> Rev. Dr. Cairns...	1 0 0	<i>Queensland, Brisbane.</i> Per Rev. E. Griffith, for Widows' Fund	8 0 0
<i>Soham.</i> Collected by Miss Butcher	2 14 6	<i>Campbeltown.</i> A. M.....	0 5 0	<i>Toronto.</i> Per Rev. T. H. Marling	14 12 8
<i>Stand.</i> Contributions	13 2 9	<i>Denholm.</i> Contributions per Rev. J. McRobert.....	20 15 0	<i>Toronto.</i> Zion Church, for Ruth Ontario at Nagercoil	0 0 0
<i>Stratford.</i> Grove Chapel. Collection, Molety.....	6 0 0	<i>Dundee.</i> Edward Baxter, Esq., towards deficiency ..	500 0 0	Per Rev. J. P. Sunderland,	
<i>Sutton.</i> Contributions	13 11 1	<i>Edinburgh.</i> Legacy of the late Miss J. Miller Laing..	99 4 11	TASMANIA.	
<i>Tadley.</i> Contributions	2 10 0	<i>Fenwick.</i> United Presbyterian Church Female Society	5 0 0	<i>Newtown.</i> Congregational Sunday School, for a Native Teacher on Ellice's Group	5 0 0
<i>Tiverton.</i> F. S. Gervis, Esq., towards deficiency ...	5 0 0	<i>Glasgow.</i> West of Scotland Institution, for Jane Harley.....	4 0 0	<i>Brighton.</i> Congregational Sunday School, for Native Teacher	5 0 0
<i>Tooting.</i> Contributions.....	9 11 1	<i>Kirkcaldy.</i> Annuity of Mr. R. Philps.....	4 0 6	<i>Brunswick.</i> Congregational Church	0 15 3
<i>Totteridge.</i> Auxiliary, on Account.....	8 0 0			<i>Kyneton.</i> Presbyterian Church	1 4 3
<i>Torquay.</i> W. Lavers, Esq., per Rev. J. A. Coombs, towards deficiency	20 0 0			<i>Independent Church</i> Collection	3 7 0
<i>Uxbridge.</i> Providence Chapel, on Account.....	18 0 0			<i>Public Meeting</i>	1 14 7
				<i>Sunday School Meeting</i>	1 4 4
				<i>Independent Sunday School Missionary Society</i>	33 13 4
				<i>Melbourne.</i> Public Meeting in Rev. Dr. Cairn's Church	0 10 4
					61 9 10

It is requested that all remittances of Contributions be made to the REV. ROBERT ROBINSON, Home Secretary, Mission House, Blomfield Street, London;

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